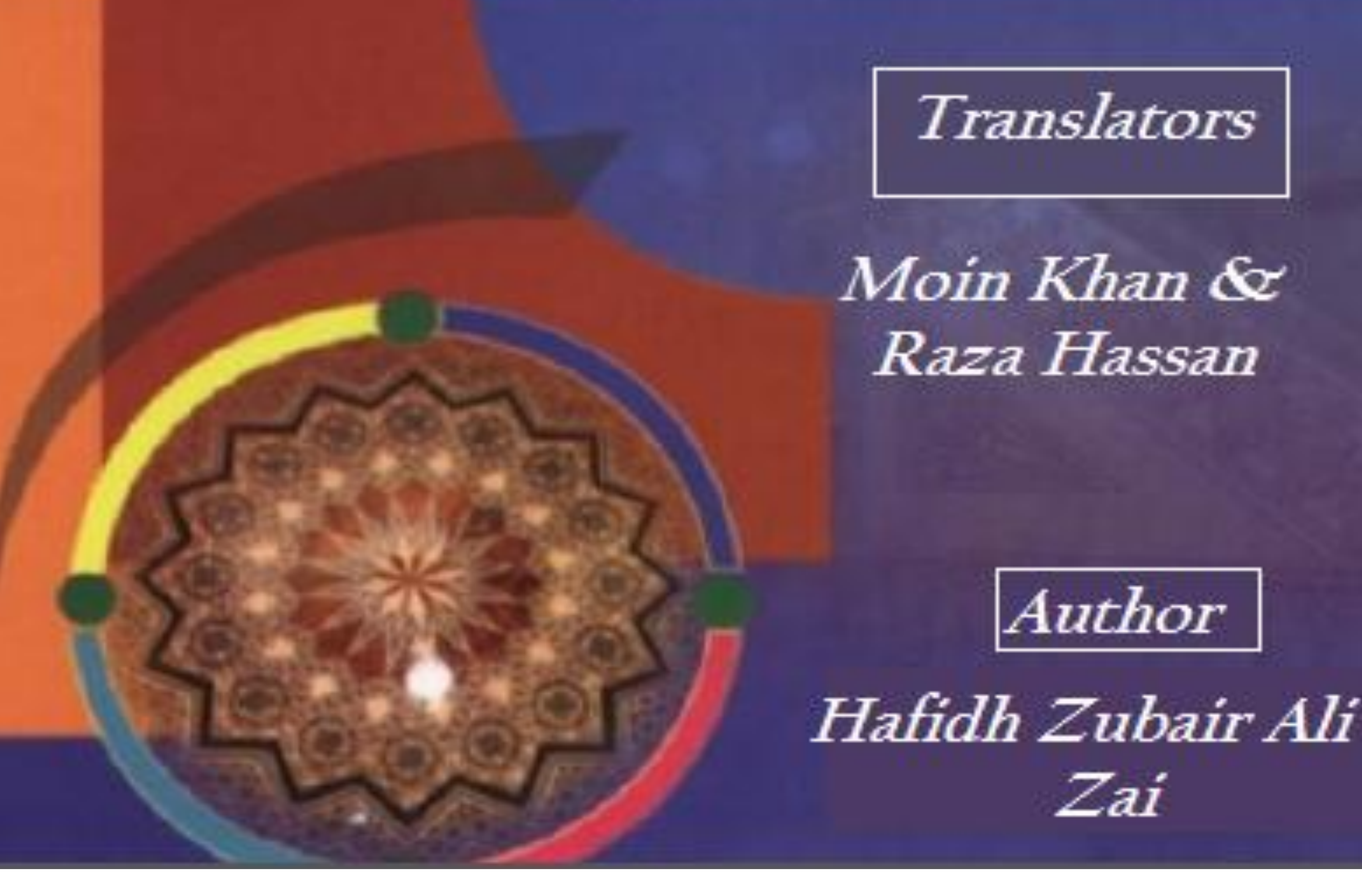
Mukhtasar (Shortened)

Saheeh Salaat un-Nabi

From Takbeer to Salaam



Translators

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Index

The Correct Way Of Performing Ablution (Wudhu)

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Correct way of performing Ablution Wadhu

1- When starting performing Wudhu say "Bismillah (**بسم الله**)".

Prophet (صلي الله عليه وصلم) said:-

"He who does not start Wudhu by Allah's name his Wudhu is invalid" **([1])**

He (صلي الله عليه وصلم) said to his followers:-

"Perform Wadhu: with Bismillah" **([2])**

2- Wudhu should be performed by clean water **([3])**

3- Prophet (صلي الله عليه وصلم) said:

"If I did not fear of burdening on my Ummah, then I would have orderd them to use MISWAK with every Prayer" **([4])**

He (صلي الله عليه وصلم) waked up at night and used Miswak and performed Wadhu. **([5])**

4- First wash your hands three times. **([6])**

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1 Ibn Majah: 397 chain Hasan, Hakim in Mustadrak: 147/1
2 Nisai': 61/1: H: 78: Chain Sahih, Ibn Khuzaimah: 74/1: H: 144 and Sahih Ibn Hibban (al Ihsan: 6544/6510)
3 Allah subhana wata'ala says:
"Trans:- and if you find no water, then perform Tayammum with clean earth (An Nisa: 43, al Ma'idha: 06)
Abdullah ibn Umer (**رضي الله عنهما**) performed Wudu with warm water (Musnaf ibn Abi Shaybah:25/1: H: 256: Chain Sahih). So it is known that Wudu can be performed by using warm/hot water.
[Note:- Nabeez, Juice, Milk etc. are not allowed for performing Wudu]
4 Sahih Bukhari: 887 and Sahih Muslim: 252
5 Sahih Muslim: 256
6 Sahih Bukhari: 226 – Maimoon Taba'ee, when performed Wudhu, moved his ring (Musnaf ibn Abi Shayba: 39/1: H: 425 : Chain Sahih). It is not proven to remove the ring which has some Adhkaar written on it, while going to answer the call of nature. The Hadith about it is weak because of Tadlees of Ibn Juraij. (See Sunan AbI Dawud: 19: with my (Shaikh Zubair's) checking.

5- Then rinse three times your mouth and nose. **([7])**
6- Then wash your face three times. **([8])**
7- Then wash your arms three times upto elbows. **([9])**
8- Then wipe over you head (whole head). **([10])**

Wipe both of your wet hands over your head. Start from the starting part of head (I.e. forehead) until the end of head and then from there, bring it back to the starting part. **([11])**

Wipe your hands over your head once. **([12])**

Then wipe interior and exterior part of both ears once. **([13])**

9- Then wash both feet up to ankles three times. **([14])**
10- During Wudhu, wash the space between fingers (of hands and feet). **([15])**
11- Wiping of beard is also established. **([16])**

Note: - To spray some water over the private parts, after wudu, is also allowed (Sunan Abi Dawud : 166 : Hasan). This is the best solution of removing any doubts (see: Musnaf ibn Abi Shaybah: 167/1).

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7 Sahih Bukhari: (159) Sahih Muslim: (226).
Better is to rinse mouth and nose both together with one handful of water as is proven by the Hadith of Sahih Bukhari: (191) Sahih Muslim (235). But it is also allowed to use one handful of water to rinse mouth and one to rinse nose. (see tarikh al Kabeer of Ibn Khaythamah: H: 1410: Chain Hasan)
8 Sahih Bukhari: 159, Sahih Muslim 226
9 Sahih Bukhari: 159, Sahih Muslim 226
10 Sahih Bukhari: 159, Sahih Muslim 226
11 Sahih Bukhari: 159, Sahih Muslim 226
12 Abu Dawood: 111: Chain Sahih
In some narrations wiping over head has been mentioned thrice (see Sunan Abu Dawud: 110, 107: Hasan)
13 When Abdullah ibn Umer (رضي الله عنهما) performed Wudu he used to put both fingers of Shahada (index fingers) in his ears (and with them) wiped interior of (both the ears) and with thumb wiped the exterior parts. (Musnaf ibn Abi Shayba: H: 173: Chain Sahih)
Note:- With wiping of head and ears, wiping neck with the back of the hands is not established.
14 Sahih Bukhari: 159, Sahih Muslim: 226.
15 Abu Dawud: 142: chain Hasan [Trimidhi: 39: and said "This Hadith is Hasan Ghareeb"]
16 Trimidhi: 31 [and said: "This Hadith is Hasan Sahih"] the chain of this Hadith is Hasan

12- After completing Wudu read the following supplications:-

(17)
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

سبحانك اللهم وبحمدك اشهد ان لا إله الا أنت استغفرك وأتوب إليك(18)

13- **Some Invalidators of Wadhu are:-**

Urine, releasing gas, sleep (Trimidhi: 3535: and said Hasan Sahih: and it is Hasan), Semen (Sahih Bukhari: 132 and Muslim: 303), touching private parts (Abu Dawud: 181 & Authenticated by Trimidhi: 82 and it is Hasan), eating flesh of camel (Muslim: 360).

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17 Muslim: 234/17 .
Note:- Sunan Trimidhi: (55) has mentioned this Hadith with the addition of "اللَّهُمَّ اجْعَلْنِي مِنْ التَّوَّابِينَ وَاجْعَلْنِي مِنْ الْمُتَطَهِّرِينَ" but because its chain is broken it is weak. Abu Idrees al Khulani & Abu Uthman (saeed bin hani/Musnad al Farooq of Ibn Katheer 111/1) both heard nothing from Umar (رضي الله عنه). See my (Shaykh Zubair's) book "Anwar us Saheefah fee Ahadith ad-dhaeefah (T: 55) ⮷
⮷ After Wudu, pointing towards sky is not established. The Hadith of Abu Dawud: (170) is weak because Ibn um Zahrah is Unknown (Majhool). To read supplications while performing Wudu is not established.
18 As-Sunan al Kubra of Imam Nisa'I: H: 9909 and Amal ul Yawm wa Lailah: H: 80: Chian Sahih. Hakim and Dhahabi authenticated it (Mustadrak al Hakim: 564/1: H: 2072). Hafidh Ibn Hajar said: "Chain of this Hadith is Sahih" (Nataijul Afkaar: 245/1).
Note:- The way of bathing (GHUSUL) Is that, first wash private parts, then perform wadhhu (without wiping over head and washing of feet) and then put water over your body so that no part of the body remains dry and then at last wash your feet.

Saheeh Salaat un-Nabi

From Takbeer to Salaam

Author: Shaikh Abu Taahir, Zubair Alee Za'ee (hafidhahullah)

Translated by: Raza Hassan

Saheeh Salaat un-Nabi

1- When the Messenger of Allaah (peace be upon him) would stand for prayer, he would face the Qiblah [Ka'bah], raise both his hands, and say Takbeer (Allaahu Akbar). **([19])**

And he would say [to his companions]: "When you stand for Prayer, say Takbeer" **([20])**

2- He (peace be upon him) used to raise both his hands up to his shoulders. **([21])**

And this is also proven that he (peace be upon him) would raise his hands up to his earlobes. **([22])**

Therefore, it is permissible to do both ways, but in most of the ahadeeth we find the proof of doing it up to the shoulders. It should be noted that it is not proven from any proof to hold the ear or touch the ears while raising the hands. This [distinction] is also not proven that the men should raise them up to their ears, and the women up to their shoulders.

3- He (peace be upon him) used to do rafa al-yadain (raising both hands) while widening his fingers. **([23])**

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19 [Ibn Majah: 803, Chain Saheeh; Authenticated by Tirmidhi: 304; and Ibn Hibbaan: 1862; and Ibn Khuzaymah: 587] Its narrator Abdul Humayd bin Ja'far is Thiqah and Sudooq according to the Jumhoor. See: Nasb ur-Rayaa [1/344]. Any Jarh upon him is rejected. Muhammad bin Amr bin Ata is also Thiqah. [Taqreeb at-Tahdheeb: 6187] The sama of Muhammad bin Amr bin Ataa is proven from Abu Humayd as-Saa'idi and the Majlis of Sahabah (radiallah anhum). Therefore this narration is Muttasil (connected). In Al-Baher al-Zakhaar [2/168 H. 536], it also has a shaahid regarding which Ibn al-Mulqan said: "It is Saheeh upon the conditions of Muslim" [al-Badar al-Muneer: 3/456]
20 [Al-Bukhaari: 757; Muslim: 45/397]
21 [Bukhaari: 736; Muslim: 390]
22 [Muslim: 26, 25/ 391]

4- He (peace be upon him) used to place his right hand over his left hand, on his chest. **([24])**

People were ordered [by the Prophet (peace be upon him)] to place their right hand over their left zara'. **([25])**

Zara' is all the part from the edge of elbow to the edge of middle finger. [al-Qamoos ul-Waheed: [Pg 568]

Sayyidunah Waail ibn Hujr (radiallah anhu) said: "The Messenger of Allaah (peace be upon him) placed his right hand over his left palm, wrist, and Saa'id." **([26])**

Saa'id means: The Part from the elbow to the palm. See: Al-Qamoos ul-Waheed [Pg 769]

If we put the hand over the whole zara' (the palm, the wrist, the part from elbow to the middle finger), then the hands will automatically come above the navel and on the chest.

5- He (peace be upon him) used to read the following du'aa (silently) between the takbeer and Qira'at:

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23 [Abu Dawood: 753, Chain Saheeh, Authenticated by Ibn Khuzaymah: 459; Ibn Hibbaan: 774, al-Ihsaan; and al-Haakim: 1/234, Dhahabi followed him]
24 [Musnad Ahmed: 5/226 H. 22313, Chain Hasan; and Ibn al-Jawzee narrated from him in al-Tahqeeq: 1/283 H. 477]
25 [Bukhaari: 740; Muwatta Imaam Maalik: 1/159 H. 377]
26 [Abu Dawood: 727, Chain Saheeh; Nasaa'ee: 890; Authenticated by Ibn Khuzaymah: 480; and Ibn Hibbaan: 1857] ***Note:** This [distinction] is not proven from any Saheeh hadeeth that men should place their hands below the navel and only women should place their hands on the chest

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالبَرَدِ ([27])

"Allaahumma Ba'id Bayni Wa Bayna Khatayaya, Kama Baa'idta Bayn al-Mashriqi wal Maghribi, Allaahumma Naqqini Min al-Khataya Kama Yunaqq ath-Thawb ul-Abyad min ad-Danasi, Allaahumm-ghsil Khatayaya bil Maa'e waththalji, wal Baradi"

The following du'aa is als proven from the Prophet (peace be upon him):

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرَكَ» ([28])

"Subhanak Allahumma Wa Bihamdika Wa Tabarak-asmuka Wa Ta'ala Jadduka, Wala Ilaaha Ghairuk"

Whichever dua you read from the proven du'aas, it is permissible.

6- After this, he (peace be upon him) used to read the following du'aa:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ، وَنَفْخِهِ، وَنَفْثِهِ» ([29])

"A'oozubillaah is-Samee' il-Aleem min ash-Shaytaan ir-Rajeem min Hamzihi, Wa Nafkhihi wa Nafthihi"

27 [Al-Bukhaari: 744; Muslim: 147/598]
28 [Abu Dawood: 775, Chain Hasan; Nasaa'ee: 900, 901; Ibn Majah: 804; Tirmidhi: 242; Authenticated by al-Haakim: 1/235, and Dhahabil followed him]
29 [Abu Dawood: 775, chain Hasan]

7- Then he (peace be upon him) used to read:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ([30])

"Bismillaah ir-Rehmaan ir-Raheem"

It is permissible to read Bismillah out loud or silently. Due to the abundance of evidences, it is better to read it silently. **([31])**

It's not good to be strict on this issue.

8- Then he (peace be upon him) used to read Surah Faatihah. **([32])**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَٰنِ الرَّحِيم مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

"Alhamdulillaahi Rabbil Alameen Arrehmaan ir-Raheem, Maaliki Yawm id-Deen, Iyyaka Na'budu Wa Iyaaka Nasta'een, Ihdin-as-Siraat al-Mustaqeem, Siraat alladheena An'amta Alayhim Ghair il-Maghdoobi Alaihim Walad-Daaalleen"

He (peace be upon him) used to recite Surah Faatihah slowly slowly, and he used to stop after each verse. **([33])**

30 [Nasaa'ee: 906, Chain Saheeh; Authenticated by Ibn Khuzaymah: 499; Ibn Hibbaan: 1794, al-Ihsaan; and al-Haakim upon the conditions of Shaikhain: 1/232, and Dhahabi followed him] ***Note:** The narrator of this hadeeth "Sa'eed bin Abi Hilaal" narrated this hadeeth before his Ikhtilaat. The narration of Khaalid bin Yazeed from Sa'eed bin Abi Hilaal is present in Saheeh Bukhaari [136] and Muslim [42/1977]

31 [For the proof of saying it aloud, see: Nasaa'ee (906, chain Saheeh), for the proof of saying it silently, see: Saheeh Ibn Khuzaymah (495, Chain Hasan), Saheeh Ibn Hibbaan (1796, al-Ihsaan, Chain Saheeh)]

32 [Nasaa'ee: 906, chain Saheeh, See Previous Hashiah # 3]

He (peace be upon him) used to say: "There is no prayer for the one who does not recite Surah Faatihah" [Saheeh Bukhaari: 756]

And he used to say: "Every prayer, in which Surah Faatihah is not recited is invalid, is Invalid." [Ibn Majah: 841, Chain Hasan]

9- Then He (peace be upon him) used to say Ameen. **([34]).** It is narrated from Sayyidunah Waa'il Ibn Hujr (radiallah anhu) that he performed the prayer behind the Messenger of Allaah (peace be upon him), he placed his right hand over his left hand so when the Prophet (peace be upon him) said, "Walad-Daalleen" (loudly), so he said "Ameen" (loudly) **([35]).** This proves that the Ameen should be said loudly in loud prayers (by the Imaam and the Followers) **([36])**

In another narration, it is narrated from Sayyidunah Waail Ibn Hujr (radiallah anhu) that He (peace be upon him) kept his voice low with it (Ameen). **([37])**

This hadeeth proves that we should say Ameen silently in silent prayers. There is the Ijmaa of Muslims upon saying Ameen silently in silent prayers. Walhamdulillah.

10- Then he (peace be upon him) read: "Bismillaah ir-Rehmaan ir-Raheem" before the Surah. **([38])**

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33 [Abu Dawood: 4001; Tirmidhi: 2927, and he said: "Ghareeb"; Authenticated by al-Haakim to be upon the conditions of Shaikhain [2/232], and Dhahabi followed him; its chain is Da'eef, but it has strong Shawaahid in Musand Ahmed (6/288 H. 27003, Chain Hasan)]
34 [Nasaa'ee: 906, Chain Saheeh] Moreover see: Point 7: Hashiah: 3
35 [Ibn Hibbaan: 1802, al-Ihsaan, Chain Saheeh]
36 In one narration, it is said: "Fajahara Bi-Ameen (thus he raised his voice with Ameen)". [Abu Dawood: 933, Chain Hasan]
37 **[**Ahmed: 4/316 H. 19048, Its narrators are Thiqaah, and it is defective. Declared defected by Bukhaari and others]

11– The Prophet (peace be upon him) said: "Then recite Surah Faatihah, and recite whatever you like. **([39])**

The Prophet (peace be upon him) used to recite Soorah Faatihah in the first two rak'ahs, plus any other Soorah. **([40])**

And in the Last two rak'aahs, he only used to recite Soorah Faatihah (with nothing else). **([41])**

After the recitation, he (peace be upon him) used to pause for a while before going to rukoo'. **([42])**

12- Then he (peace be upon him) used to say Takbeer (Allaahu Akbar) for rukoo'. **([43])**

13- He (peace be upon him) used to raise both his hands up to his shoulders. **([44])**

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38 [Muslim: 53/400] It is narrated from the Messenger of Allaah (peace be upon him) that he said: "A Sura has just been revealed to me, and then he recited: Bismillaah ir-Rehmaan ir-Raheem [In the name of Allah, the Compassionate, the Merciful] Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good)." It is also narrated that: Sayyidunah Mu'aawiyah bin Abi Sufyaan (radiallah anhu) once started a surah in prayer without reading Bismillaah before it, so the Muhaajireen and Ansaar got very angry upon him, thus after that Mu'aawiyah always read Bimsillah before a Surah. [Narrated by ash-Shaafi'ee in al-Umm: 1/108; Authenticated by al-Haakim to be upon the conditions of Muslim (2/233) and Dhahabi followed him. Its chain is Hasan]
39 [Abu Dawood: 859, Chain Hasan]
40 [Al-Bukhaari: 762, Muslim: 451]
41 [Al-Bukhaari: 776, Muslim: 155/451
42 [Abu Dawood: 777, 778; Ibn Majah: 845, Hadeeth Saheeh] Hassan al-Basari is a Mudallis (see: Fatthul Mubeen: 2/40) but his narrations from Samurah bin Jundub are Saheeh even if he has not affirmed his hearing because he used to narrate from the book of Samurah (radiallah anhu). Moreover, See: Nayl al-Maqsood fil Ta'leeq Ala Sunan Abi Dawood: 354.
43 [Al-Bukhaari: 789, Muslim: 28/392]
44 [Bukhaari: 738, Muslim: 22/390]

He (peace be upon him) used to raise both his hands (before and after rukoo), then (after that) he used to say takbeer. **([45])**

If the takbeer is said first and rafa al-Yadain is done after that, then this is permissible as well. Abu Humayd as-Saa'idi (radiallah anhu) said: "The Messenger of Allaah (peace be upon him) used to say takbeer and then do rafa al-yadain" **([46])**

14- When he (peace be upon him) would do ruku', he would grab his knee firmly with his hands then he would bend his back (and make it straight) **([47]).** His head would neither be higher (than his back) nor lower (than his back) (rather it would be straight) **([48]).**

He (peace be upon him) used to put both his palms on his knees, then he would do ruku' with I'tidaal, he would neither lower his head (too much) nor would he raise it (too much) **([49])** Meaning, his head would exactly be aligned with his back.

15- When the Prophet (peace be upon him) went to ruku, he placed both his hands on his knees, as if he is holding them; and he would draw his forearms to hold them away from his sides. **([50])**

16- He (peace be upon him) used to say "**سُبْحَانَ رَبِّيَ الْعَظِيمِ**" [Subhana Rabbi al-'Adheem] in his ruku'. **([51])**

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45 [Muslim: 22/390]
46 [Abu Dawood: 730, Chain Saheeh; Moreover see: Point 1 Hashiah 1]
47 [Al-Bukhaari: 828]
48 [Muslim: 240/498]
49 [Abu Dawood: 730, Chain Saheeh]
50 [Abu Dawood: 734, Chain Hasan] Imaam Tirmidhi (260) said: "Hadeeth Hasan Saheeh", and Ibn Khuzaymah (689), and Ibn Hibbaan (1868: Al-Ihsan) also authenticated it.
Note: Fulayh bin Sulemaan is the narrator of Saheehain and is Hasan ul-Hadeeth. The Jumhoor has done his tawtheeq, therefore this narration is Hasan Lidhatih, The Jarh on Fulayh is mardood, walhamdulillah

He (peace be upon him) used to order to read this (tasbeeh) in ruku'. ([52])

The following duaas are also proven from him in ruku':

سُبْحَانَكَ اللهُمَّ وَبِحَمْدِكَ اللهُمَّ اغفرلي ([53])

"Subhaanak Allaahumma Wabihamdika Allaahumm-Aghfirly"

He (peace be upon him) used to read this dua very often.

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ([54])

"Subboohun Quddoosun, Rabbul Malaaikatih wa ar-Rooh"

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ ([55])

"Subhaanaka wa Bihamdika Laa Ilaaha Illa Anta"

اللهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي، وَبَصَرِي، وَمُخِّي، وَعَظْمِي، وَعَصَبِي ([56])

"Allaamhumma Laka Raka'tu, wabika Amantu, walaka Aslamtu, Khasha'a Laka Sam'ee, wa Basari, wa Mukhkhee, wa 'Adhmi, wa 'Asabi"

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51 [Muslim: 772] Its wording is: " ثم ركع فجعل يقول: سبحان ربي العظيم، فكان ركوعه نحوا من قيامه"

52 [Abu Dawood: 769, Chain Saheeh; Ibn Majah: 887; Ibn Khuzaymah authenticated it (601, 670), Ibn Hibbaan authenticated it (1895, Ihsaan); and al-Haakim (1/225, 2/477). Maimoon bin Mahraan (Taabi'ee), and Zuhri (tabi'ee) said that the tasbeeh should not read any less than three times. [Ibn Abi Shaybah in al-Musannaf: 1/250 H. 2571, Chain Hasan]

53 [al-Bukhaari: 794, 817; Muslim: 484]

54 [Muslim: 487]

55 [Muslim: 485]

56 [Muslim: 771]

Any of these duaas can be read. Reading all these duaas at once in one ruku or one prostration is not proven from clear evidence. However, it is also proven to join all these duaas together from the general evidence of the hadeeth regarding the position of Tashahhud which says: "Then select the invocation you like the best and recite it" [Bukhaari: 835, Muslim: 402] * [See: Point #25] Wallahu A'lam.

17- A man, once, did not perform prayer correctly, so the Prophet (peace be upon him) taught him the method of prayer by saying:

"When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayer." **([57])**

18- When he (peace be upon him) used to raise his head from ruku', he would do rafa' al-Yadain and say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الحَمْدُ ([58])

"Sami' Allaahu Liman Hamidah, Rabbana wa lakal Hamd"

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57 [Bukhaari: 6251]
58 [Al-Bukhaari: 735] According to the most authentic view, Imaam and Follower, everyone should read "Sami Allaahu Liman Hamidah Rabbana wa Lakal Hamd" completely. Muhammad Ibn Sireen (rahimahullah) was also of the view that Muqtadi (Follower) should also read "Sami Allaahu Liman Hamidah" [See: Musannaf Ibn Abi Shaybah: 1/253 H. 2600, Chain Saheeh]

And saying: "رَبَّنَا لَكَ الحَمْدُ" [Rabbana Lakal Hamd] is also correct. ([59])

The following duaas are also proven after ruku':

اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ ([60])

"Allaahummah Rabbana Lakal Hamd"

رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ ([61]) أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ([62])

"Rabbana Lakal Hamd, Mil-us-Samaawaati wa Mil ul-Ardi, wa Mil'u Maa Shi'ta min Shayin Ba'du Ahl ath-Thanaai wal Majdi, La Mani'a Lima A'taita, wala Mu'tiya Lima Mana'ta, Wala Yanfa'u Dhal Jaddi mink al-Jaddu"

رَبَّنَا وَلَكَ الحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ([63])

"Rabbana Lakal Hamdu Hamdan Katheeran Tayyiban Mubaarakan Feeh"

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59 [Al-Bukhaari: 789] It is also permissible to say "Rabbana Lakal Hamd" aloud at times. It is narrated from Abdur Rahmaan bin Hurmuz al-A'raj that I heard Abu Hurayrah (radiallah anhu) saying "Rabbana Lakal Hamd" out loud". [Musannaf Ibn Abi Shaybah: 1/248 H. 2556, Chain Saheeh]
60 [Al-Bukhaari: 796]
61 [Muslim: 476]
62 [Muslim: 206/478]
63 [Al-Bukhaari: 799]

19- Should we tie our hands after standing up from ruku' or not? This is the issue in which nothing is proven with clear evidences; therefore acting on both views is permissible. But it is better not to tie hands in Qiyaam after ruku'. **([64])**

20- Then he (peace be upon him) used to bend for prostration, after saying Takbeer (Allaahu Akbar). **([65])**

21- He (peace be upon him) said: "When any one of you prostrates, let him not go down as the camel does; let him put his hands down before his knees." This was the action of the Prophet (peace be upon him). **([66])**

22- He (peace be upon him) used to stick his nose, and forehead to the ground firmly in prostration, and he would keep his arms

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64 Imaam Ahmed bin Hanbal was asked, should the hands be tied after ruku or not?, so he replied: "I hope there is no constriction in it, Inshallah" [Masaail Ahmed by Saalih bin Ahmed bin Hanbal: 615]

65 [Bukhaari: 803, Muslim: 28/392]

66 Abu Dawood: 840, Its Chain is Authentic on the conditions of Muslim; & An-Nasaa'ee: 1092, Chain Hasan. Sayyidunah Abdullah bin Umar (radiallah anhu) used to put on ground his hands first while going to prostration and then his knees [Bukhaari: Before H. 803], and he (radiallah anhu) said that the Messenger of Allaah (peace be upon him) used to do the same [Saheeh Ibn Khuzaymah: 627, Chain Hasan, Authenticated to be on the conditions of Muslim by Al-Haakim: 1/226, and Dhahabi followed him]. The narration which says that the Prophet (peace be upon him) used to first put his knees on the ground before his hands [Abu Dawood: 838 etc] is weak because of the tadlees of Shurayk bin Abdullah al-Qaadhi. All its Shawaahid are also weak. Abu Qilaabah (Taabi'ee) used to put his knees on the ground first, while Hassan Basari (Taabi'ee) used to put his hands on the ground first [Ibn Abi Shaybah: 1/263 H. 2708, Chain Saheeh]. Muhammad Ibn Sireen (Taabi'ee) also used to put his knees first on the ground [Ibn Abi Shaybah: 1/263 H. 2709, Chain Saheeh]. What's proven to be authentic in light of the evidences is that the hands should be put first and then the knees.

away from his sides, and he used to put both his palms in line with his shoulders (on the ground). **([67])**

Sayyidunah Waa'il Ibn Hujr (radiallah anhu) narrated: "When the Prophet (peace be upon him) prostrated, he aligned both his palms with his ears (on the ground)" **([68])**

23- He (peace be upon him) used to keep both his arms away from his sides in prostration. **([69])**

In prostration, he (peace be upon him) used to put his hands (on the ground), he would neither spread them nor contract them, and his toes would face the Qiblah. **([70])**

He (peace be upon him) used to put his hands away from his sides as much as that the whiteness of his armpits would become apparent. **([71])**

He (peace be upon him) used to say that: "Be level in sujood, and none of you should spread his forearms (on the ground) as a dog spreads them" **([72])**

He (peace be upon him) used to say: "I have been commanded to prostrate on seven bones: the face, including the forehead and

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67 [Abu Dawood: 734, Chain Hasan] Moreover, See: Point # 15.
68 [Abu Dawood: 726, Chain Saheeh; Al-Nasaa'ee: 890, Authenticated by Ibn Khuzaymah [641], and Ibn Hibbaan [1857, Al-Ihsaan] Moreover, See: Point # 4
69 [Abu Dawood: 730, Chain Saheeh] Moreover See: Point # 14
70 [Al-Bukhaari: 828]
71 [Al-Bukhaari: 390, Muslim: 495]
72 [Al-Bukhaari: 822, Muslim: 493] This ruling includes both men and women. Therefore, women should not as well spread their arms in prostration

nose; the two hands; the two knees; and the edges of the two feet (i.e., the toes)." **([73])**

He (peace be upon him) said: "When a person prostrates, seven sides (organs) prostrate with him: Face, Two Hands, Two Knees, and Two feet" **([74]).** This proves that placing Nose, Forehead, Two Kness, and Two feet on the ground during prostration is obligatory. It is narrated in one narration that: "There is no prayer for the one who does not place his nose on the ground" **([75]).**

24- He (peace be upon him) would prostrate in such a way that if a baby-goat wanted to pass through his arms, it could easily do so. **([76])**

25- The worshipper is closest to his Lord in the state of prostration; therefore, we should do as much dua as is possible in this position. **([77])**

The following duaas are proven to be read in the prostration:

سُبْحَانَ رَبِّيَ الْأَعْلَى ([78])

"Subhaana Rabbi al-A'laa"

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73 [Bukhaari: 812, Muslim: 490]
74 [Muslin: 491]
75 [Sunan Daraqutni: 1/348 H. 1303, Marfoo'an, Chain Hasan
76 [Muslim: 496] Meaning, He (peace be upon him) used to keep his chest and stomach up high from the ground. And the ruling for women is also the same because he (peace be upon him) said: "Pray as you have seen me praying" [Bukhaari]
77 [Muslim: 482]
78 [Muslim: 772]

سُبْحَانَكَ اللهُمَّ وَبِحَمْدِكَ اللهُمَّ اغفرلي ([79])

"Subhaanak Allaahumma Wabihamdika Allaahumm-Aghfirly"

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ([80])

"Subboohun Quddoosun, Rabbul Malaaikatih wa ar-Rooh"

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ ([81])

"Subhaanaka wa Bihamdika Laa Ilaaha Illa Anta"

اللهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ، وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ ([82])

"Allaahumm-aghfirli Dhanbi kullahu diqqahu, wajillahu, wa awwalahu wa Akhirahu wa 'Alaaniyatahu wa Sirrahu"

اللهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ ([83])

"Allaahumma Laka Sajad-tu, wa bika Aamantu, wala Aslamtu, Sajada Wajhee Lilladhi Khalaqahu, wa Sawwarahu, Wa Shaqqa Sam'ahu wa Basarahu, Tabarak Allahu Ahsan ul-Khaaliqeen"

26- He (peace be upon him) did not use to do rafa al-Yadain in sujood. **([84])**

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79 [Bukhaari: 794, 817; Muslim: 484]
80 [Muslim: 487]
81 [Muslim: 485]
82 [Muslim: 483]
83 [Muslim: 771] The dua which gets proven authentically, it is preferable to read it in sujood. It is prohibited to recite Quraan in ruku and sujood. [See: Saheeh Muslim: 479, 480]
84 [Al-Bukhaari: 738]

27- In the position of prostration, he (peace be upon him) used to join both the heels of his feet, and their direction used to be towards the Kiblah. **([85])**

In prostration, he (peace be upon him) used to have his feet stand straight up. **([86])**

28- He (peace be upon him) would get up from prostration while saying takbeer (Allaahu Akbar). **([87])**

He (peace be upon him) would raise his head from prostration while saying Allaahu Akbar, he would lay his left foot down and sit on it. **([88])**

He (peace be upon him) did not use to do rafa al-Yadain while raising his head from prostration [Al-Bukhaari: 738, Muslim: 22/390].

Sayyidunah Abdullah bin Umar (radiallah anhu) reports that the sunnah in the prayer is that you keep your right foot upright and lay your left foot down. **([89])**

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85 [Al-Bayhaqi: 2/116, Chain Saheeh, Authenticated by Ibn Khuzaymah: 654, and Ibn Hibbaan: 1930, and al-Haakim (1/228,229) on the conditions of Shaikhain, and Dhahabi followed him]
86 [Muslim: 486, with the Sharh of Nawawi]
87 [al-Bukhaari: 789, Muslim: 392]
88 [Abu Dawood: 730, Chain Saheeh]
89 [Al-Bukhaari: 827]

29- He (peace be upon him) used to sit down for a while after rising up from (the first) prostration **([90])**, until the one seeing him would doubt that “He forgot (to go down)”. **([91])**

30- He (peace be upon him) used to read the following du’aa in his stay between the two prostrations:



<<<Rabbi-ghfirli, Rabbi-ghfirli>>>

31- Then He (peace be upon him) used to do the (second) prostration while saying Takbeer (Allaahu Akbar). **([93])**

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90 [al-Bukhaari: 818]
91 [al-Bukhaari: 821, Muslim: 472]
92 [Abu Dawood: 874, Hadeeth Saheeh; al-Nasaa’ee: 1070, 1146] In this narration, the meaning of “Rajul min Bani Abs” is Silah bin Zufr, see: Musnad at-Tiyaalsi (416). Abu Hamzah the servant of Ansaar is meant to be “Talha Yazeed”, see: Tuhfat ul-Ashraaf (3/58 H. 3395) and Taqreeb at-Tahdheeb (under # 8063). The narration which is narrated regarding pointing with finger in Jalsah (between two prostrations) as in Tashahhud is narrated throught the chain of Sufyaan ath-Thawree which is weak due to the tadlees of Thawree. Haafidh Ibn Hibbaan said: “Mudalliseen who are Thiqah and reliable, we only accept those narrations of such people in which they have affirmed their hearing, for example: Sufyaan (Thawree), A’mash, Abu Ishaaq, and the Aimmah similar in Taqwa to them” [Saheeh Ibn Hibbaan: al-Ihsaan with the tahqeeq of Shu’ayb al-Aranout: 1/161]. Haakim al-Nisaaburi has mentioned Sufyaan ath-Thawree among the third level of Mudalliseen [See: Ma’rifat Uloom ul-Hadeeth: Pg 106]. Imaam Makhool (the taabi’ee) used to read the following dua between the two prostrations: “Allaahum-aghfirli war-Hamni wajburni farzuqni” [Musannaf Ibn Abi Shaybah: 2/534 H. 8838, Chain Saheeh]. The Prophet (peace be upon him) once taught the following dua to a person to read between the two prostrations:
اللهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي (Allaahumma aghfirli war-hamni wahdini warzuqni). [Saheeh Muslim: 35/2697]
93 [al-Bukhaari: 789, Muslim: 28/392]

He (peace be upon him) would not do Rafa al-Yadain while going for the [second] prostration. **([94])**

He (peace be upon him) did not do rafa al-Yadain between the two prostrations. **([95])**

He (peace be upon him) used to read the following dua in prostration:

<< سُبْحَانَ رَبِّيَ الْأَعْلَى >> ([96])

[Subhaana Rabbi al-A'la]

For other duaas, see: Point # 25.

32- Then he (peace be upon him) used to raise his head from prostration while saying takbeer (Allaahu Akbar) **([97]).** He did not do rafa al-Yadain while rising up from prostration **([98])**.

33- When he (peace be upon him) used to raise his head from the second prostration in odd raka'ah (first or third), he would sit down for a while. **([99])**

When he (peace be upon him) would rise up from the second prostration, he would lay his left foot down and sit on it, until

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94 [al-Bukhaari: 738]
95 [Muslim: 21/390] It is not proven to do rafa al-Yadain while going to prostration, while rising up from prostration, and in between the prostrations.
96 [Muslim: 772]
97 [Al-Bukhaari: 789, Muslim: 28/392]
98 [al-Bukhaari: 738, Muslim: 22/390]
99 [al-Bukhaari: 823]

every single bone of his body would come to its normal position. **([100])**

34- One rak'ah (unit) is now complete. Now if you are performing one Witr then read tashahhud, Durood, and the duaas (which will be mentioned ahead) in this position, and after reading these, say Salaam on both sides (right and left of your shoulder). **([101])**

35- Then He (peace be upon him) would stand up (for second rak'ah) while taking the support of the ground (putting both his hands on the ground). **([102])**

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100 [Abu Dawood: 730, Chain Saheeh] He (peace be upon him) used to order (his Sahabah) to sit down after the two prostrations. [Saheeh Bukhaari: 6251] Moreover, see: Point # 17. Nothing is proven against this authentic Sunnah.

101 [See: Tashahhud = Point # 41, Durood = Point # 42, Duaas = Point # 49, 50, Salaam = Point # 50, 51] If salaam is said after one rak'ah then doing tawarruk is also permissible and not doing is also permissible, but it is better to do it, as it is narrated in the narration of Sunan Abu Dawood (730, Chain Saheeh).




The picture to the left is the ''Iftirâsh'' position while the one to the right is ''Tawarruk'' position.
Tawarrok can also be done when letting the right foot rest on the ground.

102 [Al-Bukhaari: 824, and Ibn Khuzaymah in his Saheeh: 687] It is narrated from Azraq bin Qays [Thiqah / Taqreeb: 302] that I saw Abdullah bin Umar (radiallah anhu), he stood up while taking the support of ground with both his hands in prayer. [Musannaf Ibn Abi Shaybah: 1/395 H. 3996, Chain Saheeh]

36- When the Messenger of Allah (peace be upon him) stood up for the second rak'ah he started it with the recitation of Alhamdulillahi Rabbil Aalameen (Surah al-Fatiha), and he did not observe silence (before the recitation of al-Fatiha). **([103])**

It has already passed before that Bismillah before Faatihah is also to be read. **([104])**

In light of the verse ((So when you want to recite the Qur'an, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one))) **([105])**, it is also permissible, in fact, better to recite ((A'uzubillaahi Min ash-Shaytaan ir-Rajeem))

The remaining prayer should be prayed as described in the method of first rak'ah before **([106])** in light of the hadeeth: ((then do this in all your prayer)) **([107])**

37- After sitting down after the second prostration in second rak'ah, He (peace be upon him) used to place his right hand on his right knee, and his left hand on his left knee. **([108])**

He (peace be upon him) used to make a ring (shape) of his right hand's fingers, and point (towards Qiblah) with his index finger.

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103 [Muslim: 599, Ibn Khuzaymah: 1603, Ibn Hibbaan: 1933]
104 [See: Point # 7]
105 [Surah Nahal: 98]
106 [From Point # 1 to Point # 33]
107 [Bukhaari: 6251] Moreover, see: Point # 17
108 [Muslim: 112/579]

([109]**)** meaning, He used to make du'aa while pointing with his finger.

It is also proven that He (peace be upon him) would place both his hands on both his thighs and join his thumb with his middle finger (making a ring), and point with his index finger. **(**[110]**)**

Therefore, it is permissible to act on both of them.

38- He (peace be upon him) used to place his right elbow on his right thigh. **(**[111]**)**

He (peace be upon him) used to place both his Zara'as **(**[112]**)** on his thighs. **(**[113]**)**

39- When he (peace be upon him) used to sit for tashahhud, he would point with his index finger. **(**[114]**)**

He (peace be upon him) would raise his finger up and make du'aa with it in tashahhud. **(**[115]**)**

He (peace be upon him) used to bend his index finger a little. **(**[116]**)**

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109 [Muslim: 115/580]
110 [Muslim: 113/579]
111 [Abu Dawood: 726, 957, Chain Saheeh; Nasaa'ee: 1266; Ibn Khuzaymah: 713; Ibn Hibbaan: 1857, al-Ihsaan]
112 [For the meaning of Zara', see Point # 4]
113 [Nasaa'ee: 1265, The hadeeth is Authentic with Shawaahid]
114 [Muslim: 115/580]
115 [Ibn Majah: 912, Chain Saheeh; Ibn Hibbaan: 1942, al-Ihsaan]
116 [Abu Dawood: 991, Chain Hasan; Ibn Khuzaymah: 716; Ibn Hibbaan: 1943, Al-Ihsaan]

He (peace be upon him) used to keep his index finger moving (continuously). **(117)**

40- He (peace be upon him) used to point his index finger towards the Qiblah and stick his eyes to it (keep watching it). **(118)**

He (peace be upon him) used to point with his index finger in the tashahhud of the second rak'ah, and in the tashahhud of the fourth rak'ah. **(119)**

41- He (peace be upon him) used to teach the following du'aa [At-Tahiyyaat] in tashahhud:

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117 [Nasaa'ee: 1269, Chain Saheeh; Ibn Khuzaymah: 714; Ibn al-Jaarood in al-Muntaqa: 208; Ibn Hibbaan:1857, al-Ihsaan]
***Note:** Some people have objected due to some misunderstanding that the word "Yuharrikuha (moved his finger)" is Shaadh (weak) because no one other than Zaaidah bin Qudamah narrated this word. The answer to this is that Zaaidah bin Qudamah is Thiqah Thabat Saahib us-Sunnah [Taqreeb: 1982] Therefore his Ziyaadah (addition) is acceptable. If other narrators did not narrate this word then it is not a proof of its Shudhoodh, because aforementioning is not the proof of its negation. It should be noted that the narration which says "He did not move his finger" [Abu Dawood: 989, Nasaa'ee: 1271] is weak because of the tadlees of Muhammad bin Ajlaan [Tabaqaat ul-Mudalliseen: 3/98 with tahqeeq of Shaikh Zubair Ali Zai] '
118 [Nasaa'ee: 1161, Chain Saheeh; Ibn Khuzaymah: 719; Ibn Hibbaan: 1943, Al-Ihsaan]
***Note:** This narration is also present in Saheeh Muslim [116/580] in short form without this matan.
119 [Nasaa'ee: 1162, Chain Hasan] ***Note:** The concept of raising the finger on saying "Laa Ilaaha" and putting it back down on saying "Illallah" is not proven from any hadeeth. On the contrary what is proven from the generality of ahadeeth is that we should make a ring and point with the index finger from the beginning of the tashahhud till the end (before Salaam). The Messenger of Allaah (peace be upon him) once saw a man pointing with two fingers (in tashahhud), so he (peace be upon him) said to him: "Ahhid Ahhid (Do it with one finger)" [Tirmidhi: 3557, and he said it's Hasan, Nasaa'ee: 1273, Hadeeth Saheeh] This proves that we should keep our index finger up from the beginning of tashahhud till the end.

«التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ ([120]) أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» ([121])

<<At-Tahiyyaatu Lillaahi Was-Salawaatu wat-Tayyibaatu, Assalaamu Alaika Ayyuhan-Nabiyyu wa Rehmatullaahi wa Barakaatuhu, Assalaamu 'Alaina wa 'Ala 'Ibaadillaahis-Saaliheen, Ash-hadu An Laa Ilaaha Illallaahu wa Ash-hadu Anna Muhammadan 'Abduhu Wa Rasooluhu>>

42- Then He (peace be upon him) used to command to read Durood, which is as follows:

<<اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ>> ([122])

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120 "Alaika" here, is not meant to be present rather Ghaaib (Absent). Abdullah bin Mas'ood (radiallah anhu) said: "When the Messenger of Allaah (peace be upon him) passed away we used to read "Assalaamu, meaning, Ala an-Nabi" [Al-Bukhaari: 6265]. Sahaabah reading "Ala" instead of "Alaika" is an excellent proof that "Alaika" here, is not at all meant to be Haadhir (Present). It should be noted that Sahaabah know their narrations better than the later people.

121 [Al-Bukhaari: 1202]

***Note:** Besides this famous at-Tahiyyaat, all the other versions [of at-tahiyyaat] which are proven from Saheeh and Hasan chains are also permitted to be read (instead of this one) and are rewardable.

122 [Bukhaari: 3370; Sunan al-Kubra: 2/148 H. 2856]

"Allaahumma Salli 'Ala Muhammadin Wa 'Ala Aale Muhammadin, Kama Sallaita 'Ala Ibraaheema wa 'Ala Aale Ibraaheema, Innaka Hameedum Majeed, Allaahumma Baarik 'Ala Muhammadin Wa 'Ala Aale Muhammadin, Kama Baarakta 'Ala Ibraaheema, Wa 'Ala Aale Ibraaheema, Innaka Hameedum Majeed"

43- Two Rak'ahs (Units) are now complete. Now, if it is the prayer of two rak'ahs (for example: Fajr) then read the Durood and say Salaam on both sides, and if it is the prayer of three or four rak'ahs, then stand up while saying Takbeer (Allaahu Akbar). **([123])**

44- When the Messenger of Allaah (peace be upon him) used to stand up after performing two rak'ahs, he would say Takbeer (Allaahu Akbar) **([124])** and do Rafa al-Yadain (meaning, raise both his hands up to his shoulders or earlobes) **([125])**

45- The third rak'ah should also be performed as the second rak'ah, except that in the third and fourth rak'ah, only Surah Faatihah should be read without adding any additional Surah

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123 Reading Durood in the first tashahhud is better and rewardable. In the general evidences, it has been commanded with the expression "Qaulu" to read the Durood. There is no exception of first tashahhud or the second tashahhud in this command. Moreover, See; Sunan Nasaa'ee [4/241 H. 1721], Sunan al-Kubra [2/499, 500, Chain Saheeh]. However, if someone does not read Durood in the first Tashahhud and stands up after reading just the at-Tahiyyaat then that is permissible as well, as Abdullah bin Mas'ood (radiallah anhu) taught at-Tahiyyaat until "Abduhu Wa Rasooluhu" and said: "Then if you are in middle of the prayer (in the first tashahhud), stand up" [Musnad Ahmed: 1/459 H. 4382, Chain Hasan]. If you are saying salaam on the second rak'ah then doing tawarruk is better and not doing is also permissible. Moreover, See: Point # 34, Hashiah 9.

124 [Bukhaari: 789, 803, Muslim: 28/392]

125 [Bukhaari: 739] ***Note:** This narration is rigorously authentic. The Jarh (criticism) of some Muhadditheen on this narration is rejected. In Sunan Abu Dawood [730, Chain Saheeh] and others, it also has many authentic Shawaahid, walhamdulillah.

with it, as it is proven from the hadeeth narrated by Sayyidunah Abu Qataadah (radiallah anhu). **(126)**

46- If it is the prayer of three rak'ahs [For example: Maghrib] then after completing the third rak'ah, [and after reading at-tahiyyaat, durood, and du'aa], say salaam. **(127)**

If the salaam is said in the third rak'ah, then doing tawarruk is better. [See: Point # 48]

47- If it is the prayer of four rak'ahs then the person should stand up after sitting from the second prostration. **(128)**

48- Fourth rak'ah is also performed like the third rak'ah **(129)**. He (peace be upon him) used to do tawarruk in the fourth rak'ah [Saheeh Bukhaari: 828]. Tawarruk means to put the right buttock on the right foot in a way that the foot is standing and the fingers are pointing towards Qibla. Moreover, rest the left buttock on the gound, and spread the left foot under the right leg [Al-Qaamoos ul-Waheed: Pg 1841]. [See the Image on Pg. 24]

We should do tawarruk in the last rak'ah of the prayer [in tashahhud]. See: Sunan Abu Dawood [730, Chain Saheeh]

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126 [See: Point # 11 Hashiah 5]
127 [See: al-Bukhaari: 1092]
128 [See: Point # 33]
129 Meaning, he should only read Surah Faatihah and nothing else. However, it is permissible to read an additional surah in the third and fourth rak'ah, as it is proven from the hadeeth of Saheeh Muslim [452]

After completing the fourth rak'ah, the person should read At-Tahiyyaat and Durood. **([130])**

49- Then [after Durood] he should read any du'aa he likes (in Arabic) **([131])**

The following are some Du'aas which the Prophet (peace be upon him) used to read, teach, or command to read:

«اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ» ([132])

"Allaamhumma Inni A'oozubika min 'Azaab il-Qabri, wa min 'Azaab in-Naar, wa min Fitnatil Mahya wal Mamaat, wa min Fitnatil Maseehid-Dajjaal"

«اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ» ([133])

"Allaahumma Inni A'oozubika min 'Azaabil Qabri, wa A'oozubika min Fitnatil Maseehid-Dajjaal, wa A'oozubika min Fitnatil Mahya

130 [See: Point # 41, 42]
131 [Al-Bukhaari: 835, Muslim: 402] Ameer ul-Mu'mineen (Leader of the Believers) in Hadeeth, Imaam Bukhaari (rahimahullah) has brought this hadeeth under the chapter name: "The chapter on choosing a du'aa after tashahhud and this Du'aa is not obligatory".
132 [al-Bukhaari: 1377, Muslim: 131/588] The Messenger of Allaah (peace be upon him) used to command to read this dua. [Muslim: 130/588] Therefore, this du'aa is the best of all the du'aas in tashahhud. It is narrated from Tawoos (Taabi'ee) that he used to order to repeat the prayer without this du'aa. [Muslim: 134/190]
133 [al-Bukhaari: 832, Muslim: 589]

wal Mamaat, Allaahumma Inni A'oozubika min al-Ma'tham wal Maghram"

«اللهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ» ([134])

"Allaahumma Innaa Na'oozubika Min Azaabi Jahannama, wa A'oozubika min Azaab il-Qabri, wa A'oozubika min Fitnatil Maseeh id-Dajjaal, wa A'oozubika min Fitnatil Mahya wal Mamaat"

اللهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ([135])

"Allaahumma Inni Dhalamtu Nafsee Dhulman Katheeran Wala Yaghfir uz-Zunooba Illa Anta, Faghfirlee Maghfiratan min 'Indika, WarHamni Innaka Anta al-Ghafoor ur-Raheem"

«اللهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ» ([136])

"Allaahumma-ghfirlee Ma Qaddamtu Wama Akkhhartu, Wama Asrartu Wama A'lantu, Wama Asraftu, Wama Anta A'lamu Bihi Minni, Ant al-Muqaddimu wa Ant al-Mu'akkhhiru, Laa Ilaaha Illa Anta"

134 [Muslim: 590]
135 [al-Bukhaari: 834, Muslim: 2705]
136 [Muslim: 771]

50- Besides these, the du'aas that are proven from the Prophet (peace be upon him) are also permissible and rewardable to read, for example, the Prophet (peace be upon him) used to read the following du'aa very often:

«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ» ([137])

"Allaahumma Rabbana Aatina Fi ad-Dunya Hasanah, Wa fil Akhirati Hasanah, Wa Qina 'Azaab an-Naar"

After du'aa, he (peace be upon him) would say salaam to the right and the left. **([138])**

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» ([139])

"Assalaamu Alaikum Wa Rehmatullaah, Assalaamu Alaikum Wa Rehmatullah"

51- If the Imaam is performing the prayer then as he says salaam, the person praying behind him should also say salaam. Utbaan bin Maalik (radiallah anhu) said: "We performed the prayer

137 [al-Bukhaari: 4522]
138 [Muslim: 581, 582]
139 [Abu Dawood: 996, Hadeeth Saheeh; Tirmidhi: 295 and said: "Hasan Saheeh"; Nasaa'ee: 1320; Ibn Majah: 914; Ibn Hibbaan: 1987, Al-Ihsaan]
***Note:** Abu Ishaaq al-Hamdaani (Mudallis) has affirmed his hearing by saying "Alqamah bin Qays, Aswad bin Yazeed, and Abul Ahwas narrated to me" See: Sunan al-Kubra [2/177 H. 2974]. Therefore the criticism on this narration is not correct. This narration is narrated from Abu Ishaaq etc by Sufyaan ath-Thawree and others. Wal-hamdulillah. If we say: "Assalaamu Alaikum Wa Rehmatullahi wa Barakatuh" on the right side, and "Assalaamu Alaikum Wa Rehmatullah" on the left side" then this is permissible as well. See: Sunan Abu Dawood [997, Chain Saheeh]

behind the Prophet (peace be upon him), when he said salaam so we, too, said salaam" **(140)**

140 [Al-Bukhaari: 838] Abdullah bin Umar (radiallah anhu) liked that the Muqtadi should say salaam 'after' the Imaam says salaam. [Bukhaari: After H. 838, Ta'leeqan]. Therefore, it is better to say salaam after the Imaam finishes saying salaam on both sides. Even if we say salaam with the Imaam (as he says) then it is permissible as well. [See: Fath ul-Baari: 2/323, Chapter: 153]

Du'aa Qunoot

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

[Sunan Abu Dawood: 1425; Tirmidhi: 464; Ibn Khuzaymah: 1095, 1096, Authenticated by Ibn Khuzaymah, Tirmidhi, and Nawawi]

The Adhkaar After the Prayer

1- Abdullah bin Abbaas (radiallah anhu) said: "I used to recognize the completion of the Prophet's prayer with his saying of Takbeer (Allaahu Akbar)" **([141])**

In one narration, it is said that: "We did not know the finishing of the prayer of the Messenger of Allah (peace be upon him) except through takbeer (Allaahu Akbar)" [Meaning, He (peace be upon him) would say takbeer when he would finish his prayer]. **([142])**

2- After finishing the prayer, He (peace be upon him) would seek forgiveness three times [Astaghfirullah, Astaghfirullah, Astaghfirullah], and he would say:

«اللهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ» ([143])

"Allaahumma Anta as-Salaamu Wa Mink as-Salaamu, Tabaarakta Dhal Jalaali wal Ikraam"

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141 [Bukhaari: 842, Muslim: 120/583] Imaam Abu Dawood (rahimahullah) has brought this hadeeth under the chapter name: "Chapter on saying Takbeer after the prayer" [Before H. 1002]. Therefore, it is proven that after finishing the prayer, Imaam and the followers should say Allaahu Akbar aloud. The ruling is same for the person praying alone. In the hadeeth "Anna Rafa'a as-Sauta bidh-Dhikr", Dhikr is meant to be the Takbeer, as it is proven from the hadeeth of Bukhaari and others. It is proven from the Usool that "A Hadeeth exaplains another hadeeth"
142 [Muslim: 121/583]
143 [Muslim: 591]

3- He (peace be upon him) also used to read the following du'aas:

«لاَ إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ» ([144])

"Laa Ilaaha Illallaahu Wahdahu La Shareekalahu, Lahul Mulku, Walahul Hamdu, Wa Huwa 'Ala Kulli Shayin Qadeer, Allaahumma Laa Maani'a Lima A'taita, Wala Mu'tiya Lima Mana'ta, Wala Yanfa'u Dhal Jaddi Minka al-Jaddu"

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ ([145])

"Allaahumma A'inni 'Ala Dhikrika, Wa Shukrika, Wa Husni 'Ibaadika"

The Messenger of Allah (peace be upon him) said, "He who recites after every prayer: "**Subhan-Allah** [Allah is free from imperfection]" thirty-three times; "**Al-hamdu lillah** [praise be to Allah]" thirty-three times; "**Allahu Akbar** [Allah is Greatest]" thirty-three times; and completes the counting of hundred with: "**La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir** [there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the

144 [Bukhaari: 844; Muslim: 593]
145 [Abu Dawood: 1522, Chain Saheeh; Nasaa'ee: 1304; Authenticated by Ibn Khuzaymah: 751; and Ibn Hibbaan: 2017, 2018, Al-Ihsaan; and al-Haakim on the conditions of Shaikhain: 1/273, Dhahabi followed him]

praise, and He is Omnipotent]", will have all his sins pardoned even if they may be as large as the foam on the surface of the sea." **([146]).**

Saying "**Subhaan-Allaah**" thrity three times; "**Alhamdulillah**" thrity three times; and "**Allaahu-Akbar**" thirty four times is also correct. **([147])**

He (peace be upon him) used to order Uqbah bin Aamr (radiallah anhu) to read Mu'awwidhaat (Surahs that start with "Qul A'oozu") after each prayer. **([148])**

Besides these, the du'aas that are proven from Quraan and ahadeeth, are also permissible and rewardable to read. Since the prayer is now complete, it is permissible to make du'aa in your own language. **([149])**

4- He (peace be upon him) said: "Whoever recites Aayat al-Kursiy immediately after each prescribed prayer, there will be

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146 [Muslim: 597]
147 [See: Muslim: 596]
148 [Abu Dawood: 1523, Chain Hasan; Nasaa'ee: 1337; Tirmidhi through another route: 2903 and he said It's Ghareeb; The tareeq of Abu Dawood is authenticated by Ibn Khuzaymah: 755; Ibn Hibbaan: 2001, al-Ihsaan; Al-Haakim: 1/253; and Dhahabi]
149 There is not proof of Ijtimaa'ee Du'aa (Congregational Du'aa) after prayer. Abdullah bin Umar (radiallah anhu) and Abdullah bin az-Zubayr (radiallah anhu) used to make du'aa and wipe their faces with their hands at the end [Al-Bukhaari in al-Adab al-Mufrad: 609, Chain Hasan]. The criticism on the narrators of this narration "Muhammad bin Fulayh" and "Fulayh bin Sulemaan" is rejected. Their narration does not drop from the level of Hasan. Moreover, see: Point # 15, Hashiah 5.

nothing standing between him and his entering Paradise except death" **([150])**

150 [Al-Nasaa'ee in al-Kubra: 9928; Amal al-Yawm wal Laylah: 100, Chan Hasan; Kitaab as-Salaah by Ibn Hibbaan (Athaaf al-Maharah by Ibn Hajar: 6/259 H. 6480)]

The Correct and Explained Method of performing the Funeral Prayer

1- Perform Ablution (Wudoo). **([151])**
2- Fulfil the conditions of Prayer. **([152])**
3- Stand facing the Qiblah. **([153])**
4- Say Takbeer (Allaahu Albar). **([154])**
5- Raise both the hands with Takbeer. **([155])**
6- Place your right hand over your left Zara'. **([156])**
7- Place your right hand over your left Zara', on the chest. **([157])**
8- Read:



"A'oozubillah is-Samee' il-Aleem, Min ash-Shaytaan ir-Rajeem, Min Hamzihi, Wa Nafkhihi, Wa Nafthih"

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151 The Prophet (peace be upon him) said: "There is no prayer without purification" [Muslim: 535; Moreover See: Bukhaari: 6251]
152 The Prophet (peace be upon him) said: "Pray as you have seen me praying" [Bukhaari: 631]
153 [Mawsoo'at ul-Ijmaa fil Fiqh il-Islaami: 2/704; And See: Bukhaari: 6251]
154 [Musannaf Abdur Razzaaq (3/489, 490 H. 6428), chain Saheeh. Authenticated by Ibn al-Jaarood in al-Muntaqa (540)] It is not proven to say the intention for Funeral Prayer, through tongue.
155 Naafi' narrated that Ibn Umar (radiallah anhu) used to raise both his hands with every takbeer of Funeral Prayer [Musannaf Ibn Abi Shaybah: 3/296 H. 11380, Chain Saheeh]
156 [Al-Bukhaari: 740; and Muwatta Imaam Maalik: 1/159 H. 377]
157 [Musnad Ahmed: 5/226 H. 22313, Chain Hasan; And Ibn al-Jawzee narrated this from Ahmed in al-Tahqeeq: 1/283 H. 477] ***Note:** This hadeeth is generally for the prayer which also includes the funeral prayer, because this is also a prayer.
158 [Sunan Abu Dawood: 775, Chain Hasan]

9- Read: “Bismillaah ir-Rahmaan ir-Raheem” **([159])**

10- Read Surah Faatihah. **([160])**

11- Say Ameen [after Faatihah]. **([161])**

12- Say “Bismillaah ir-Rehmaan ir-Raheem”. **([162])**

13- Read any Surah of your choice. **([163])**

14- Then say Takbeer (Allaahu Akbar), and raise both your hands. **([164])**

15- Read Durood upon the Prophet (peace be upon him) **([165])**, for example:

<<اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى

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159 [al-Nasaa’ee: 906, Chain Saheeh; Authenticated by Ibn Khuzaymah: 499, Ibn Hibbaan: 1797, al-Ihsaan; and al-Haakim upon the conditions of Shaikhain: 1/232, and Dhahabi followed him]

160 [Al-Bukhaari: 1335; Musannaf Abdur Razzaaq: 3/489, 490 H. 6428; and Ibn al-Jarood: 540] ***Note:** Since Surah Faatihah is part of the Quraan, so we should read it as Quraan (Qiraat). Those who think that we should read Surah Faatihah in Funeral thinking it to be a du’aa not as Qiraat, their saying is invalid

161 [Al-Nasaa’ee: 906, chain Saheeh; Ibn Hibbaan: 1805, al-Ihsaan, Chain Saheeh]

162 [Muslim: 53/400; Ash-Shaafi’ee in al-Umm: 1/108; Authenticated by al-Haakim upon the conditions of Muslim: 2/233, Dhahabi followed him; Chain Hasan]

163 [al-Nasaa’ee: 4/74, 75 H. 1989, Chain Saheeh]

164 [Bukhaari: 1334; Muslim: 952; Musannaf Ibn Abi Shaybah: 3/296, Chain Saheeh from Ibn Umar (radiallah anhu)] Besides, Ibn Umar (radiallah anhu), it is also proven from Makhool, Zuhri, Qays bin Abi Haazim, Naafi’ bin Jubayr, Hassan Basri and others to do rafa al-Yadain in funeral prayer. See: Al-Hadeeth (3 Pg 20), and this is also the Madhab of Jumhoor and this is the most authentic one; Moreover, see: The issues of Funeral: Point # 3

165 [Musannaf Abdur Razzaaq 3/489, 490 H. 6428, Chain Saheeh]

مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ<< (166)

“Allaahumma Salli ‘Ala Muhammadin Wa ‘Ala Aale Muhammadin, Kama Sallaita ‘Ala Ibraaheema wa ‘Ala Aale Ibraaheema, Innaka Hameedum Majeed, Allaahumma Baarik ‘Ala Muhammadin Wa ‘Ala Aale Muhammadin, Kama Baarakta ‘Ala Ibraaheema, Wa ‘Ala Aale Ibraaheema, Innaka Hameedum Majeed”

16- Say Takbeer (Allaahu Akbar) **([167]),** and raise both your hands. **([168])**

17- He should sincerely make du’aa for the deceased. **([169])**

The following are some of the du’aas proven from the Sunnah:

«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا،
وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلَامِ، وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ» ([170])

“Allaahumma-ghfir Lihayyina Wa Mayyitina, Wa Shaahidina Wa Ghaaibina, Wa Sagheerina Wa Kabeerina, Wa Dhakarina,

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166 [Bukhaari: 3370; Sunan al-Kubra: 2/148 H. 2856]
167 [Bukhaari: 1334; Muslim: 952]
168 [Musannaf Ibn Abi Shaybah: 3/296 H. 11380, Chain Saheeh]
169 [Musannad Abdur Razzaaq: 6428, Chain Saheeh; Ibn Hibbaan: 754, al-Mawarid; Abu Dawood: 3199, Chain Hasan] **Note:** This means to make duaa in the funeral prayer. [See: Ibn Majah: 1497]
170 [Tirmidhi: 1024, Chain Saheeh; Abu Dawood: 3201]

Wa Unthana, Allaahumma man Ahyaytahu Minna Fa-Ahyayhi Ala al-Islaam, Wa Man Tawaffaytahu Minna Fatawaffahu Ala al-Emaan”

«اللهُمَّ، اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ و مِنْ عَذَابِ النَّارِ» ([171])

“Allaahumma-ghfir Lahu Warhamhu Wa ‘Aafihi Wa’fu Anhu, Wa Akrim Nuzulahu, Wa wassi’ Mudkhalahu, waghsilhu bil Maa’I, Watthhalji wal Baradi, Wa Naqqihi Min al-Khataya Kama Naqqait aht-Thawba al-Abyada min ad-Danasi, Wa Abdilhu Daran Khairan min Darihi, Wa Ahlan Khairan min Ahlihi Wa Zawjan Khairan min Zawjihi, Wa adkhilhu-l-Jannah, Wa A’idh-hu min ‘Adhaab il-Qabri wa min ‘Adhaab in-Naar”

171 [Muslim: 85/963]

«اللهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ، فَأَعِذْهُ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، اللهُمَّ اغْفِرْ لَهُ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ» ([172])

"Allaahumma Inna Fulaana-bna-Fulaanin [the deceased person's name goes here] fi Zimmitika, Wa Habli Jiwaarika, Fa A'idh-hu min Fitnatil Qabri wa 'Adhaabin-Naar, Wa Anta Ahl ul-Wafai wal Haqq, Allaahumma-ghfir Lahu, Innaka Ant al-Ghafoor ur-Raheem"

«اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ. وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. وَأَنْتَ أَعْلَمُ بِهِ. اللَّهُمَّ إِنْ كَانَ مُحْسِنًا، فَزِدْ فِي إِحْسَانِهِ. وَإِنْ كَانَ مُسِيئًا، فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ» ([173])

"Allaahumma Innahu 'Abduka Wabnu 'Abdika Wabnu Amatika Kana Yash-hadu An La Ilaaha Illa Anta. Wa anna Muhammad 'Abduka Wa Rasooluka, Wa Ana A'lamu Bihi, Allaahumma In Kana Muhsinan, Fazid fi Ihsaanihi, Wa In Kana Musi'an, Fatajawaz An Sayyi-aatihi, Allaahumma La Tahrimna Ajrahu, Wala Taftinna Ba'dahu"

172 [Ibn al-Mundhir in al-Awsat: 5/441 H. 3173, Chain Saheeh; and Abu Dawood: 3202]
173 [Maalik in al-Muwatta: 1/228 H. 536, Chain Saheeh narrated from Abu Hurayrah (radiallah anhu) mawqoofan]

«اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ» ([174])

"Allaahumma A'idh-hu Min 'Adhaab il-Qabri"

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا،
وَشَاهِدِنَا وَغَائِبِنَا، اللَّهُمَّ مَنْ تَوَفَّيْتَهُ مِنْهُمْ فَتَوَفَّهُ عَلَى الْإِيمَانِ،
وَمَنْ أَبْقَيْتَهُ مِنْهُمْ فَأَبْقِهِ عَلَى الْإِسْلَامِ ([175])

"Allaahumm-ghfir Lihayyina Wa Mayyitina, Wa Sagheerina Wa Kabeerina, Wa Dhakarina Wa Unthana, Wa Shaahidina Wa Ghaaibina, Allaahumma man Tawaffaytuhu minhum Fatawaffahu Ala al-Emaan, Wa Man Abqaytuhu Minhum Fa abqihi Ala al-Islaam"

اللَّهُمَّ اغْفِرْ لِهَذِهِ النَّفْسِ الْحَنِيفِيَّةِ الْمُسْلِمَةِ، وَاجْعَلْهَا مِنَ الَّذِينَ
تَابُوا، وَاتَّبَعُوا سَبِيلَكَ، وَقِهَا عَذَابَ الْجَحِيمِ ([176])

"Allaahumma-ghfir Lihaadhihin-Nafs il-Haneefiyyat il-Muslimati, Waj'alha min Alladheena Taaboo, Wat-Taba'u Sabeelika, Wa Qiha Adhaab il-Jaheem"

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174 [Maalik in al-Muwatta: 1/228 H. 537, Chain Saheeh, narrated from Abu Hurayrah (radiallah anhu)] Abu Hurayrah (radiallah anhu) used to read this duaa on the funeral of an innocent child

175 [Ibn Abi Shaybah: 3/293 H. 11361, narrated from Abdullah bin Salaam mawqoofan, Chain Hasan]

176 [Ibn Abi Shaybah: 3/294 H. 11366, Chain Saheeh, Mawqoof from Habeeb bin Muslimah (radiallah anhu)]

18- There is no du'aa for the deceased that is read on a specified time. **([177])**
Therefore, whatever proven dua you read is permissible. It is proven from the saying of Sayyidunah Abdullah bin Salaam (radiallah anhu) and the sayings of Taabi'een that several duaas can be joined together for the deceased.

19- Then Say Takbeer (Allaahu Akbar). **([178])**

20- Then say salaam to the right just once (not to the left). **([179])**

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177 [Ibn Abi Shaybah: 3/295 H. 11370, From Sa'eed bin al-Musayyab and ash-Sha'bee: 11371, From Muhammad ibn Sireen and others from the Athaar of Taabi'een, it is narrated that they said: "There is no specific time enjoined for the dua of deceased (with similar meaning)" and it's Saheeh from them]
178 [Bukhaari: 1334; Muslim: 952]
179 [Abdur Razzaaq in al-Musannaf: 3/489 H. 6428, Chain Saheeh, narrated as Marfoo'; Ibn Abi Shaybah: 3/307 H. 11491 from Ibn Umar, Chain Saheeh]
***Note:** Saying salaam on both sides in Funeral Prayer is not proven from the prophet (peace be upon him) and the Sahaabah. Shaikh Albaani has mentioned a narration from Bayhaqi [4/43] in Ahkaam al-Janaaiz (Pg 127) in which it is said to say salaam on both sides, and Shaikh Albaani has called it Hasan. But its chain is Da'eef (weak) due to two reasons: (1) First: Hammaad bin Abi Sulemaan is Mukhtalat and this narration is not from before his Ikhtilaat. (2) Second: Hammaad is also a Mudallis. See: Tabaqaat al-Mudalliseen [2/45] and he has narrated this narration with 'An'. Imaam Abdullah bin Mubaarak (rahimahullah) said: "The one who says two salaams in the funeral prayer is a Jaahil (ignorant), is a Jaahil (ignorant)." [Masaail Abi Dawood: Pg 154, Chain Saheeh]